Four days before the inauguration of his successor, former President Eisenhower sent to Congress a record size budget for the fiscal year beginning July 1.

The Eisenhower budget calls for spending $80,865,000,000 between July 1, 1961 and June 30, 1962—a peacetime record. Projected Federal income for the same period is $82,333,000,000.

On paper, this indicates a surplus for fiscal 1962 of roughly $1.5 billion.

The budget makes no provision for a recession cure and thus is immediately at odds with one of the first spending programs which President Kennedy is expected to urge upon Congress.

The new President is not bound by Eisenhower's farewell budget, but it is expected that rather than submit a substitute, President Kennedy will merely send Congress revised spending requests from time to time.

Perhaps the most unusual feature of the Eisenhower budget is the proposal for a "First Secretary of the Government." The Super Secretary would formulate national security aims, coordinate foreign programs and stand in for the President at meetings with foreign officials below the rank of head of state.

Kennedy, who campaigned on the need for a more active President, is known to have little use for the Eisenhower proposal.

Senate liberals have suffered an opening skirmish upset on reform of the rules for debate in that body. The result may well affect the success of the Kennedy "New Frontiers" program throughout the 87th Congress.

The major reform sought by a bipartisan group of liberals was the amendment of Rule 22 so as to reduce from two-thirds to three-fifths of Senators present and voting the number

(continued on page 2)

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a service of the
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OF THE METHODIST CHURCH
- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

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- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

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5

Dateline

(continued from page 1)

required to shut off debate on a pending issue.

After seven days of debate, the liberal drive to curb the filibuster was sidetracked to the Senate Committee on Rules and Administration. The referral came on the motion of Senate Majority Leader Mike Mansfield (D-Mont.) with the support of Senate Minority Leader Everett Dirksen (R-Ill.). Mansfield argued that a fight now on the rules would delay

the Kennedy legislative program. He won 50 to 46.

While Sen. Mansfield promised that the reformers would be given an opportunity to bring up the matter at the end of the session, Senate liberals feel the referral could be the death blow to changing the filibuster rule in this session and perhaps before 1965.

This is why: former Vice President Nixon has held that the Senate, by a simple majority vote, may change its rules at the start of a Congress. However, Vice President Johnson who succeeded him Jan. 20, has insisted that the Senate is a "continuing body" and, therefore, a minimum of two-thirds of those present and voting is necessary to amend the rules.

Therefore, unless Johnson reverses himself, it will take 67 Senators to shut off debate, if all 100 are present. And this would be true for any debate on rules changes. Thus, any debate-curb proposal could be filibustered to death.

Many of the reformers are reported to be strongly disappointed that Kennedy did not come to their aid. Had he been in the Senate, he would have voted with the liberal group. As President-elect at the time of the vote, he could have contributed considerable strength to the liberal drive. Instead, he adopted a hands-off policy. Thus, while his supporters in the Senate were fighting the opening, and perhaps the most important battle of the "New Frontier," Kennedy was in Palm Beach, playing golf.

The White House Conference on Aging which met in Washington, D. C. Jan. 9-12 recommended in an unexpected policy declaration that the "Social Security mechanism should be the basic means financing health care for the aged."

The issue of how medical care for the aged should be financed is expected to touch off one of the major debates of the 87th Congress. Last year, Congress refused to support a proposal that medical care for the aging come under Social Security.

However, President Kennedy campaigned for such a program, and it is reported that the House Ways and Means committee which must initiate any action on the program will view it with more favor this year than last. The American Medical Association has opposed the Social Security medical care approach.

President Kennedy's Task Force Committee on Education has recommended a program of Federal aid to education which goes further than any approved by either House of Congress and which would be more expensive than the most costly bills introduced in recent years. The estimated first year cost of the program is $2.5 billion.

One task force recommendation regarding public school aid was that the President should support legislation providing grants to the states for school construction and/or teachers' salaries "or other purposes related to the improvement of education."

In announcing the report, Kennedy said he didn't know whether "we have the resources immediately to take on the whole program." He said a list of priorities would have to be set up.

White House Conference sets new era for aged

by Virginia Stafford

On Jan. 9-12, 1961 the first White House Conference on the Aging was held in Washington, D. C.

Many individual Methodists participated as professionals in their fields and as church representatives.

The General Boards of Education, Hospitals and Homes and Christian Social Concerns were all officially represented.

Concern's *report was prepared by Miss Virginia Stafford, of the Methodist Board of Education who served as Protestant Consultant to the committee setting up the entire Section on Religion.—RB*

The nation's first White House Conference on Aging brought to Washington Jan. 9-12, 1961, nearly 3,000 delegates and consultants from many disciplines and all 53 states and territories.

Like the White House Conferences on Children and Youth and on Education, this one was established by act of the Congress and funds were allocated to the states to assist in carrying on detailed studies, regional and state-wide conferences, and in some cases in sending delegates to the national meeting.

Like other White House Conferences also, a strong committee in the Federal government handled details and worked with the specially established national advisory committee in planning the program and supervising the entire conference.

Politics and headlines

With those points the similarities end, for in the very nature of the present situation a White House Conference on Aging has political and proprietory overtones quite unlike any affecting conferences on younger persons.

Particularly was this true just after election when there was an imminent (just one week, in fact!) change of political parties in the White House, when there had been hot debate on a major issue related to the conference age group in the recent congress (Kennedy has been directly involved in the Forand bill), and when the subjects of the conference themselves (America's older citizens) have such a high political potential in their own voting rights.

Not the least evidence of the serious concern of groups represented at this conference was the presence of the president and many outstanding members of The American Medical Association, George Meany of AFL-CIO and a large contingent of labor leaders. Large blocks of very vigorous representatives of state organizations and business groups were also on hand.

The last minute change of President Eisenhower's Monday a.m. appearance from 11:30 for a half-hour address to 10:30 for a three-minute greeting spoke as many volumes as did the rather late withdrawal of the President-elect from a spot on the final program Thursday noon.

All these points, and more, got the attention of the press prior to and during the conference. Radio and TV coverage joined the newspapers in playing to the hilt the explosive nature of AMA's effort to "pack" the conference against hospitalization in Social Security and organized labor's equally hot efforts in opposition.

(continued on page 4)

(continued from page 3)

But the real effects of the conference were and are of quite different, and far more significant sort than were represented by the headlines.

America's aging population—both current and future—will profit greatly because this conference was held. No longer can older people be overlooked. No longer can we laugh off the fact of old age, in the tired jokes so often bandied about. At last there is recognition, and recognition of a sort not to be ignored. Attest:

- *A highly representative gathering of knowledge*able, earnest, and committed people spent four days sharing their best insights on the future of the aging person in America.
- *A tremendous volume of information, arrived at* through more than two years of study at all levels of local and national government, has been brought together in form usable to all our citizenry.
- *The attention of the nation was focused on the* aging as a significant group in American society, worthy of the best efforts in research and planning that a concerned nation could develop.
- *The aging were looked upon as persons, not as* oddities or problems: as a natural part of the total of life. This maturity of viewpoint was both a cause and a result of the conference.
- *Work groups produced sound suggestions, work*able and practical. Utopian schemes were noticeably at a minimum. In a context that could have meant departure into all sorts of theory and impracticality, clear-headed thinking was done and solid ideas were laid out for future action.

Methodists in the conference

Many Methodists were involved in the conference and in most of its 20 work groups. Administrators of our church-related homes for aged were found chiefly in sections having to do with housing, social service and national voluntary and service organizations. Methodists were also busy in education, family life, recreation, rehabilitation—in fact, in virtually every section of the conference, for the states had selected many Methodists in the course of setting up their representations.

The Honorable Arthur S. Flemming, Secretary of the U.S. Department of Health, Education and Welfare, presided at the first plenary session and gave the final address on Thursday morning. His bishop from the days of his presidency of The Methodist Ohio Wesleyan University, Bishop Hazen G. Werner, gave the invocation that opened the Monday session. Beside these Methodists who were seen on the platform there were many in prominent positions through the week.

To cite leadership in one section alone, we could list a number of Methodists.

Dr. Paul B. Maves was the Protestant speaker in the opening plenary of the Section on Religion. Dr. William Case of National Theological Seminary and the Rev. John W. Cook, editor of *Mature Years,* were discussion leaders in this section. Virginia Stafford of the Board of Education was Protestant Consultant to the committee setting up the section.

Religious discussions

A word should be said regarding the Section on Religion, for it was a highly significant work group. Made up of nearly 200 persons, the section brought together persons of the three major faiths in both a symbolic and real expression of brotherhood and mutual understanding. Chaired by Dr. William J. Vellaume, Msgr. Raymond J. Gallagher and Rabbi Marc Tanenbaum, the section moved through its sessions in a fine spirit of harmony, addressing itself to three major concerns:

The Role of Religion in the Life of the Older Person.

The Role of the Older Person in the Congregation.

The Role of the Congregation in Affecting Attitudes Toward Older People.

The findings of these three groups struck through to the basic dignity of man's life under God and the realities of the Christian fellowship, without apology and without platitudes. Realistic approaches to congregational planning and national programming were outlined.

The reports of this and other sections will be available in the proceedings of the conference that will be published in due time. For now, the delegates have their copies and may share them with any interested persons. It is hoped that the points of view emerging from the hammering out process in these work days

(continued on page 9)

Government needs Christian support

May God be honored and all humanity blessed throughout the exciting administration of President John F. Kennedy. Coming to office at the most critical time of history the new Chief Executive seems to have acted wisely in the selection of a great cabinet. They will need and welcome our undivided support.

The new Congress is composed of well-qualified men and women who presumably want to serve the best interests of the people. Let us undergird them with our prayers and creative participation in the processes of good government.

Churchmen do well to remember that Christ exercises an invisible lordship beyond the church by means of the law and rule of civil authorities. There is a civil function of law into which Christians may bring ethical applications of the gospel, making the ends of peace more wholesome and justice more loving.

Christians can help government to enlist its might in the service of right.

Being is never enough. Power is in becoming! If our nation is to maintain its rightful place of leadership in a rapidly changing world, we the people must with growing loyalty to government exemplify in maturing lives more of the love of God for our fellowmen.

While developing a stronger personal faith we can accept the corporate responsibility for diminishing and eliminating the causes of war, hunger, suffering, inebriety and delinquency.

Under the banner of the Prince of Peace we must, individually and collectively, accept and faithfully fulfill the role of *peacemakers* in the communities where we live.

Believers and non-believers alike are the creatures of God whom Christians are to regard as neighbors in need of personal love, understanding and justice.

The success of any type of "service corps" which may be commissioned for representation of the United States will be judged by the quality of motivations and manners of Americans going abroad. Churches can aid government in selecting and training proper young people for international services.

The Interboard Commission on the Local Church has indorsed and will immediately promote a program of *Christian Overseasmanship.* This is a movement that can transform worldwide confusion into confidence and turn unwarranted fears into faith. Leaders of the Division of Peace and World Order were joined by the representatives of the Chaplains Commission, MCOR, Methodist Camp Activities, Board of Education, Lay Activities and Board of Missions in requesting such a procedure.

When this program begins to inspire changes in the attitudes and practices of Americans at home and overseas, hatreds will soon give way to hardy good-will.—C.R.H.

MEMO TO: Conference and District Leaders

RE: Letter of Invitation and Explanation for National Convocation

Dear Friends:

We believe that the establishment of Methodism's Board of Christian Social Concerns is one of the great forward steps taken by the General Conference of 1960.

Representatives of the former Boards of Temperance, World Peace and Social and Economic Relations rejoice in the fine spirit of Christian concern that has enabled us to organize for effective service, as divisions of the one new board.

In order to help the churches realize the advantages of this united operation, and to devise even better skills for needed services in the contemporary local and world scenes, we deeply desire your assistance in getting right persons to participate in the National Convocation to be held this spring in Washington, D.C.

This will be the dramatic beginning on a national scale of a series of like meetings for regional, area and annual conferences. It is one way of stimulating the growth and usefulness of local church commissions. It will be an opportunity to enlist Methodists in a crusade for the Lordship of Christ in all of the relationships of men.

We therefore urge you to encourage the selection and attendance for the April 24-28 Convocation of an average of 10 capable persons from your annual conference.

Sincerely yours:

F. Gerald Ensley, President, Board of Christian Social Concerns
John Wesley Lord, President, Division of Temperance and General Welfare
Kenneth W. Copland, President, Division of Peace and World Order
Raymond C. Grant, President, Division of Human Relations and Economic Affairs.

The Futility of Civilian Defense

by The Rev. Robert W. Moon
pastor, First Methodist church,
Fresno, Calif.

The concept of civilian defense is based on the assumption that we can defend ourselves against an enemy attack. It is offered as a way to save lives, protect our ability to retaliate, and to disarm the enemy.

The last phrase may need a little explanation. The proponents of civilian defense agree that if we were adequately prepared with shelters and a disciplined program for their use and for the evacuation of cities, then the enemy's weapons would not be able to do so much damage to us. Of course this argument works both ways. If the enemy has a C/D program and can enforce a more disciplined use of it, then our weapons are less effective and useful than his.

The nub of the matter however is contained in this one sentence: *There is no reasonable or practical way to protect ourselves against an enemy who intends to destroy us.*

Survival city

Twenty miles out from the city where I live is a private enterprise known as "survival city." A private contractor has started to build a city of underground apartments. It is to be a place toward which the prudent planner will run when the expected bomb falls. The apartments are to be furnished with food and other supplies. One of the color schemes available is a beige floor, green walls and a blue ceiling to help the burrowed hiders remember which way is up. One-half mile away is a landing strip where owners who come by air may park their planes. There are no published directions telling you how to get family and pilot and plane together at your point of departure.

Let's assume that similar "survival cities" were built near all of our cities. Assume that in addition large numbers of citizens built shelters in their own homes and yards. Assume that

large public shelters were available in other places and that all essential services of food and industry and education were available underground. All of this would require the spending of hundreds of billions of dollars and it still would not protect us from an enemy intent on destroying us.

Little warning time

1) A program such as this would not protect us against a surprise attack. The most warning we would have would be 20 minutes against an attack by ICBM's at present speeds. This warning time reduces to less than three minutes against missiles from submarines or circling satellites. This means that, given the human and technical factors involved in communication, there would be virtually no warning at all.

2) A shelter program is no protection against an attack by H-bombs that, either by the saturation or pinpoint bombing techniques, land near the shelters themselves. Remember that the Bikini bomb consumed an island and left a hole in the ocean floor 100 feet deep and a mile long. It is now practical to build a bomb with three times the explosive power of that bomb. Obviously all shelters near the explosions would be completely destroyed. Shelters on the edge of the area would have the oxygen sucked out of them by the blast or the fires that follow the explosion.

Shelter limitations

3) A shelter program is no protection against an attack by nerve gases. There is at present no way to filter nerve gases out of the air we breathe.

4) A shelter and evacuation program is no protection against an attack by bacteria or poison placed in the sources of our drinking water.

5) A shelter and evacuation program is no protection against any radioactivity lingering after the supplies of food are exhausted. If an enemy were serious in his intention to destroy us, he would repeat the attack on the same scale every two weeks until all survivors died from the radiation sickness.

6) Evacuation of cities is no protection at all. In one state the C/D organization had the evacuation routes for two large cities running into each other, and there was no reasonable alternative to those routes. The uncertainties of transportation, food, water and shelter from extremes of heat and cold make evacuation plans ridiculous.

Destruction is simple

There is no reasonable or practical way to protect ourselves against an enemy who intends to destroy us. Any nation large or small that wants to destroy us can do it almost as easily as we could destroy them. It would be impossible to detect and destroy all of the instruments—mechanical, chemical, bacteriological—that could be used by an ingenious nation intent on destroying another.

Perhaps this is why there is so much indifference to C/D programs. A columnist in the *New York Post* pointed to the large number of people who refused to take "shelter" in the C/D drill on May 3, 1960. He then commented, "We seem to be approaching a condition of sanity where within a year or so there'll be more people defying than complying with the Civil Defense drill."

Gov. Robert Meyner of New Jersey speaks for many of us when he says:

"We ought to be talking about building 200 million pre-fabricated homes for the homeless people of

Asia and Africa—instead of bemusing ourselves with cruel nonsense about underground shelters. We ought to be forging links with other peoples instead of forging iron doors to deep cellars. Our ties to other peoples—the good will we can learn, the support we can justify for world leadership—these will contribute far more to safety and peace of mind than the holes we can jump into when it is too late." (See his article in *Coronet*, September 1960.)

Civilian defense in many ways is one of the cruelest deceptions ever practiced on the American people.

Beer dealers chaff over Federal controls

Any kind of control bothers the beer industry. But new controls have increased the brewers' trials and tribulations, according to Russ Hopkins, executive manager of the National Beer Wholesalers association.

Items to which Hopkins took exception in 1960 were:

1) Government rulings forbidding the brewers to advertise the "beneficial aspects of beer."

2) Federal Communication commission investigations into beer advertising as a form of advertising where deception is charged. The question—does a glass of beer with foam maintained by the aid of soap suds constitute consumer deception?

3) The "unofficial but still autocratic domination" by the trade association of the National Association of Broadcasters. Hopkins said recently that NAB's "latest peccadillo is its warning to TV broadcasters that they are stepping away from good taste in showing beer commercials where the consumption of the beverage is implied, even though not openly shown. Hopkins objected because he claimed this was singling out one industry for "persecution" by an advertising medium.

The NBWA called for a concerted effort by the entire brewing industry to reappraise its support of media, he said. In other words—withhold advertising.

The social relevance of the local church

The most important task of those working in social action is to make the gospel relevant to the drama of history. The best way for this to be accomplished is through the local church. For these are the decision makers who affect the course of events.

The local church needs to examine its role. Some of the essential questions are:

What does the Christian gospel mean for society?

What does it mean for the local church to be relevant?

What is the role of the clergy in this? What is the role of the laity?

How can the gospel be made relevant to the decisions the laity make?

The article reprinted here from *Christianity and Crisis*, Dec. 12, 1960, by Cameron P. Hall, suggests some lines along which the local church might move to become relevant.

Annual Conference Boards of Christian Social Concerns might encourage local church commissions to study the article carefully and purposefully. Every local church commission could give one, two or even more meetings to a penetrating consideration of what is said here.

Local church programs

Samuel McCrea Cavert has expressed concern that many local churches minister entirely "to the conscious needs and interests of their own members." He says that the local church "is raising no disturbing question as to what Christian stewardship means for the relation of the richest nation in the world to economically under-developed people. It is not making its members sensitive to the sub-Christian level of much of our economic and industrial life."

What to me is particularly arresting about this comment on American Protestantism is that it is related to the Church in its local manifestation. From where I sit, this description of our local churches seems widely, although by no means uniformly, applicable. However, my present interest is neither to measure nor to argue the extent to which this is true. Rather, it lies in an analysis of the major reasons and causes for whatever may be the degree of irrelevance of today's local churches to economic, social and political issues.

First, local churches, as a rule, find their program objectives in denominational objectives. Unfortunately denominational pressures for Christian social concerns are still relatively marginal and weak. How weak they are is illustrated by the low priority the churches and denominations attach to a minister's social concerns and accomplishments. A minister's social effectiveness bears little reference to his professional status or advancement.

A source of impetus

Second, the local church usually lacks an image of itself as a source of impetus for needed social change in community, national or international affairs. Instead, severally and corporately, its minister and members look inward, not outward.

Does not the local church generally see its responsibility to be strong mainly in the things that make for institutional and organizational strength? Many local churches sincerely affirm that they are not preoccupied with themselves but are deeply committed to making Christ a living force in the community, nation and world. But when a statement of this kind goes beyond mere gen-

(continued on page 8)

(continued from page 7)

eralization, what follows is often fuzziness in thinking about the social process, untested beliefs about what has happened, and wishful hoping about what will happen.

Now I am fully and gratefully aware of the great missionary outreach, at home and abroad, of local churches. Indeed, the scope and significance of this outreach is a compelling reason for tempering any description of the introverted character of the image that the local church has of itself. But, paradoxically, the missionary outreach tends to highlight the social irrelevance of the local church.

Christian outreach meager

The missionary outreach focuses upon what the individual Christian gives of his means to people and causes; but along with this there can be and often is blindness to what the same individual himself does as citizen and worker in his community and occupation. Measured in terms of the needs of the world and the wealth of this nation, the missionary support of our churches is pitiably meager. Yet the emphasis on the giving of one's means is still far beyond any emphasis even imagined by the local church on the giving of one's life in terms of one's daily responsibilities and decisions as citizen and worker.

In each local church there are one or more groups that carry the concern of that church for its missionary outreach. The name varies, but in a few instances it is called appropriately the World Church committee. I am urging that along with such a group each local church needs another that might be called the Church-in-the-World committee, which would carry the concern of that church for the social, political and economic aspects of secular life.

Here too, the name is not the important matter. Perhaps it would help get to the need that such a group could meet by thinking of it as a Christian Citizenship and Christian Vocation committee. It would help to make the lay members of the church aware (1) of issues in the community, nation and world concerning which they could use their influence as citizens, and (2) of issues in their own jobs and occupations concerning which they could use their influence as workers, no matter what their level of skill or position. Such a thrust would help its members, and

hence the local church itself grow in social relevance.

Few citizenship programs

Third, few local churches have a program that is related to the citizenship and occupational roles of their members. Even a cursory glance at the life and activities of a local church reveals little recognition that most adult members spend Monday through Saturday in their occupational involvements, that all of them are enmeshed in the consumer aspect of our economy, and that all bear the ultimate political responsibility that a democracy confers upon them as citizens.

In contrast, the life and program of most churches do register an awareness of two other roles of the man and woman in the pew. One role is in respect to the Church itself, as member, contributor, attendant, officer, teacher, etc. The only other role of the lay man or woman that the local church appears to recognize is that performed in the family and home—as mother or father, wife or husband.

Vocations approach lacking

I have been using the term "role," which has a sociological reference; in this connection we can better speak of "vocation," which carries a special aspect of our Christian heritage. How habitually the local church seems to exclude from its vision and program the citizenship and particular vocations of its members! Where do we find in programs of local churches recognition of their members as businessmen, industrialists, professional people, farmers, educators, labor leaders or legislators?

Businessmen and industrialists are church members by the thousands—but where can you find a church approach or strategy in respect to them as businessmen? One reason so many local churches appear indifferent, superficial or at times even hostile toward labor unions is that locally they lack a specific approach to those who are members and leaders of labor unions.

Fourth, the local church, all too generally, lacks a functional relationship to today's major public and private groups and activities. The concept that dominates the pastoral function in the local church explains why this is so. The pastoral services of the local church are intended and expected to render help and inspiration to the sick, the bereaved, the troubled, the alcoholic, the lonely and the wayward. These are the objects of its pastoral concern.

However, the vocational problems and decisions that the individual meets daily are considered by both pastor and lay member as not belonging within the exercise of the pastoral function. The layman rarely holds it against his pastor that he would not even understand what the layman was saying, and the pastor has been trained neither by his seminary nor by refresher courses to know what to do if his help were sought about a layman's citizenship and occupational needs. I submit that this widespread separation of the pastoral function from the individual in respect to his place in the social structure of the community and the economy must lead to the social irrelevance of the local church itself.

Measures of social witness

Fifth, there is a tendency in many places to measure the social relevance

of the local church by the social witness of its minister, especially in his preaching. This is in essence a form of clericalism, into which both clergy and laity fall. In this there is both a serious error and a dangerous pitfall. The implicit assumption that the social relevance of what a minister preaches serves to establish the social relevance of the local church itself leaves out of account the demands of Christian vocation on the part of the members of that church in factory and office, on the farm or on the road, in the school room or in party precinct headquarters.

Socially relevant preaching has a bearing on the vocational responsibility of the minister himself; but if his church is to be socially relevant, its members must express their vocational responsibilities in terms of their Monday-through-Saturday citizenship and occupational activities. To listen to socially relevant preaching by their minister can be and often is of help to those in the pew, but such preaching can also become an indulgence or even an escape from a probing and vigorous application of the layman's own vocational responsibility where he lives and works.

Liberals also a part

And lastly, the reason for a wide social irrelevance of the local church is found not only in those who are broadly conservative but also in those who are broadly liberal. In respect to the latter, may I presume to offer myself as the subject of a case history? I have always rejoiced when the churches, through denominational and church council judicatories, have spoken out on social issues.

I have welcomed the opportunity to play any part at all in this process. This was true during the 10 years I served as pastor of a church on New York's West Side. I was then chairman of the Synod of New York's Committee on Social Education and Action, and we could always be counted on to come up with a more, rather than less, controversial list of proposed pronouncements. I was also on the Federal Council of Churches' Industrial Relations Division, which at least once a year came forth with a statement.

My point in referring to these personal relationships in the official life of the churches is that during the same period I was doing nothing of any significance, apart from preaching, to help my church make itself and the lives of its members relevant to the great social issues in New York City, the United States and the postwar world during the late twenties and early thirties.

Am I wrong in suggesting that this sort of schizophrenia is descriptive of many liberal pastors? They welcome the prophetic voice of the churches coming out of delegated assemblies; but, apart perhaps from their preaching, the life and activity of their local church is not significantly related to economic, social and political issues on which the Church as a whole has made pronouncements.

To stop here is to be open to the charge of being long on analysis and short on prescription. But I feel we need to see what the floor looks like under the rug if we are to be ready to admit that something needs to be done about the floor. I will only hint at a needed approach to making more local churches become more socially relevant.

We need to rethink the ministry of the ministers within the context of the total ministry of the church. The ministry of the local church is more than that of its minister; for his ministry must be viewed within the total ministry of his church, which includes the ministry of the laity as well. And within this inclusive ministry of the Church, the role of preaching by the ordained minister must be seen as rendering important but still limited help toward establishing the social relevance of the local church.

Just as the local church, in respect to family and home life, goes beyond being a preaching center and becomes a training and supporting fellowship for Christian living in the home, so must it also become a training and supporting fellowship for lay people, separately and together, helping them to act responsibly as Christians in their vocations as citizens and workers.

White House Conference *(continued from page 4)*

will find their way into the nation's press, both secular and religious.

The White House Conference on Aging did not do everything that any one wanted. But it did a lot—a very great lot, indeed. It is hoped that its voice will be heard far and near as a challenge to all of us. We have long needed to see the older person, his needs, his potentialities, in true perspective. It seems certain that we have now achieved that perspective and are ready to move forward unitedly.

Non-violent demonstrations discussed by Quaker

Many persons have wondered about the reasoning and philosophy behind the non-violent demonstrations which have been undertaken by pacifists at missile bases, in the Pacific test area, at the Fort Detrick germ warfare center and near Polaris submarine bases. Quaker Lawrence Scott, one of the most active leaders of this small but vigorous group, has written a statement from which some of the main points are reprinted here for your information. This does not mean that the editors of *Concern* endorse or agree with this position.

The non-violent movement

There is a ferment and there is a beginning of a nonviolent movement against war. This nonviolent movement against war must become a nonviolent movement for peace, or the movement against war will become sterile and get nowhere. That requires the observance of certain principles —principles on which the arms race can be ended, international peace settlements made and a humane world order built.

There isn't the slightest possibility mankind can do without some form of government. The question is will we now be able to extend democratic government to the international realm; or will we all wind up under totalitarian military regimes; or will we destroy ourselves in suicidal war? A nonviolent movement which would seek to establish philosophical anarchy or any other kind of anarchy would help to make totalitarianism or destruction certain.

Communist aggression

While criticizing and opposing militarism and the muddled foreign policy of the United States, we must make abundantly clear that we are aware of the aggressive and wrong means by which communist totalitarianism seeks to control the destinies of mankind. The majority of the people in the United States, like the majority of all countries want to live by the values of freedom and the community. A nonviolent movement can have political effectiveness and lead the world to peace only as it speaks to the conscience of those majorities and demonstrates a better way than war and violence toward peace in freedom and unity.

There is no hope whatever in a continuing arms race. It is obvious that we cannot form a united front with militarists and those who seek peace by threats of massive retaliation. There would likewise be no ultimate hope for mankind under world-wide totalitarianism since it would be only a matter of time (and a hard time at that) before the arms race would break out in an even more vicious form between totalitarian powers. It should be obvious that a nonviolent movement cannot form a united front with communist peace efforts and still retain the values which will lead to a peace of freedom and community by consent.

A new dynamic

Total disarmament of power states is an essential for the existence of mankind. The leaders of the Soviet Union, as hard headed realists, know that and are willing to end the arms race. But, disarmament would not end the conflicts between classes, races and ideologies. The leaders of the Soviet Union also know that, but they have faith that the dynamics of communism can win the world to their system in unarmed co-existence, and they are probably right unless a new dynamic arises in the Western countries.

Disarmament alone would not end the conflict of values essential for freedom and true world community. So under the present condition in the Western countries neither the arms race nor mere disarmament can bring peace. Only a nonviolent movement in the United States can provide the dynamic to do both—end the arms race and establish the social order which can coexist with communism by transforming it. That is the nature of nonviolent resistance to evil—it transforms both the exponent and opponent to the values of life.

Lawrence Scott is Project Director of the Committee for the Vigil at Fort Detrick, an appeal to stop preparation for germ warfare.

...worth quoting...

"We have heaped all the blame for wars and rumors of war on our enemies about as long as we can. Our great President was excluded not only from Russia, but from Japan and Cuba and an increasing number of other lands. Isn't it too bad Americans did not allow native peoples to profit from our vast business enterprises in their lands? A Castro could not have liquidated American business in Cuba if Cubans had partly owned and profited by the success of those enterprises. It is not enough for us to attack the wolves—we must repent at the exploiting wolf that hides behind our own sheepish skin.

"Christ is not necessarily Lord of every building that looks ecclesiastical, or every person who dresses up on Sunday. He is Lord of those who love and help the sheep, be they black or white or lost or saved."

(Bishop Charles W. Brashares in the *Rock River Methodist*).

Liquor industry cites Lincoln in propaganda

The liquor industry has never been bashful about the flagrant use of propaganda, but each February there is a new low.

Abraham Lincoln is put to work selling alcoholic beverages.

It is a federal offense to use living individuals of public prominence in alcohol advertising, but "historical references" get by.

So each year the industry associates itself with Lincoln—and falsely.

The facts are set forth in a special leaflet prepared by the Division of Temperance and General Welfare. Here are some excerpts:

Every year the National Retail Liquor Dealers' association has circulated a "Reproduction from the original records of the saloon license issued to Abraham Lincoln." This document was a "license to keep a tavern" and Lincoln's name is signed to the bond.

I don't drink

But Lincoln said: "I am not a temperance man but I am temperate in this—I don't drink."

As to the story about Lincoln keeping a tavern, Tarbell's "Life of Lincoln," says that his name "was signed by someone other than himself, very likely by his partner." In the first Lincoln-Douglas debate at Ottawa, Aug. 21, 1858, when Douglas "twitted" his opponent on having been a "grocery keeper," Lincoln is recorded to have said: "The judge is woefully at fault about his early friend Lincoln being a grocery keeper. I don't know as it would be a great sin if I had been, but he is mistaken. Lincoln never kept a grocery anywhere in the world. It is true that Lincoln did work the latter part of one winter in a little still house up at the head of a hollow."

"Grocery keeper" was synonymous in that day with liquor seller.

A practical abstainer

There seems to be no doubt that Lincoln was a practical abstainer. The only authentic evidence that he ever tasted any alcoholic beverage is a statement of his son, Robert T. Lincoln, who said: "I have seen him several times take a sip of wine at table, but if he ever did anything more, I do not know it. He simply cared nothing for it."

General Horace Porter, in the "Century Magazine" for October, 1885, tells a typical Lincoln story.

Lincoln had come to City Point on a steamboat to visit General Grant and was showing some evidence of malaise.

A staff officer said, "Let me send for a bottle of champagne for you Mr. President; that's the best remedy I know for seasickness."

"No, no, my young friend," replied Lincoln, "I've seen many a man in my time seasick ashore from drinking that very article."

"That was the last time," General Porter adds, "that any one screwed up sufficient courage to offer him wine."

Industry uses quote

Those engaged in the liquor business are fond of quoting Lincoln's remark when he was told that Grant should be removed from his command because of his drinking:

"I can't spare this man; he fights. Tell me the kind of whiskey he drinks; I should like to send a barrel to some of the other generals."

This was only a typical Lincoln comment similar to that of King George of England who, when told that Nelson of Trafalgar was "mad," said: "I will get him to bite some of the other officers."

Lincoln was, in fact, an abstainer when abstainers were exceedingly rare in America or anywhere else in the world.

Alcoholism is concern of new HEW secretary

by Robert Tate Allan
Washington, D. C. religious news reporter

The appointment of Connecticut's Gov. Abraham Ribicoff as Secretary of Health, Education and Welfare has sustained the hopes of supporters of legislation to establish a Medical Advisory Committee on Alcoholism in HEW.

Gov. Ribicoff has established high standards of humanitarian concern for victims of alcoholism during his long years of public service in Connecticut—as a state legislator, Hartford police court judge and governor.

"We can expect that Gov. Ribicoff will support the Huddleston legislation if he is convinced that it will contribute to a solution of the problem of alcoholism," said Dr. Charles X. Hutchinson, secretary of the International Reform Federation on Capitol Hill and editor of its publication, *Progress*.

Hutchinson recalled long associations with Gov. Ribicoff.

"He and I served together in the Connecticut legislature in the early 1940's," said Hutchinson. "He proved himself way back there and was named by the newspaper reporters as the man who would go farthest in public service. Appointed to the judgeship of the Hartford Police court shortly after the end of World War II, he involved himself in the whole problem of the care and treatment of alcoholics. That Monday morning parade of drunks was too much for him. Connecticut clinics are in a large measure a result of his humanitarian concern. As governor, he has been an extremely effective executive." *(continued on page 12)*

(continued from page 11)

Increased budget

George Mackie, a member of Gov. Ribicoff's staff, pointed out that the budget of the Connecticut Commission on Alcoholism has increased from $320,000 a year to $450,000 during his six years in office.

Mackie also explained that a program of state governmental reorganization enacted in 1959 under Gov. Ribicoff's leadership, included incorporation of the Commission on Alcoholism, formerly operated as an independent agency, within the framework of the State Mental Health department.

Gov. Ribicoff closed the so-called "revolving door" on chronic alcoholics, the process of arrest-jail-discharge-arrest-jail-ad infinitum, said Mackie. Gov. Ribicoff initiated the successful program for rehabilitating alcoholics who ran afoul of the law, Mackie said.

"The Commission on Alcoholism (now the division on alcoholism in the Mental Health department) has established in New Haven the Compass club where alcoholics are admitted on a voluntary basis, rehabilitated and helped to find employment.

"By statute, enacted during Gov. Ribicoff's first year in office, admissions to this program are now confined to alcoholics who have become involved with the law. Admissions are from all parts of the state and include dischargees from jail, from mental hospitals and from probational custody.

"The latest calendar year compilation of results (for the year 1959) shows that 129 men admitted to the program had earnings totaling more than $35,000 whereas the total earnings of this group for one year prior to their rehabilitation amounted to only $700. In addition to more than $35,000 in earnings, these men returned to the state a total of $14,000 in fees. Those who are able to pay are charged $3 a day for Compass club services after the first seven days.

Bill Faces 87th Congress

Rep. George Huddleston (D-Ala.), an Episcopalian, is hoping that his re-introduced bill (H.R. 977) for the HEW Medical Advisory Committee on Alcoholism will fare better in the 87th Congress. One big roadblock has been the Budget Bureau.

According to Huddleston, the Budget Bureau officials "agree with the general objectives" of his bill, "but take the position that existing organization and authority is adequate to conduct needed programs in the field of alcoholism."

The Huddleston bill contains substantially the same language as his previous bills on that subject. It provides that a committee be established with not less than 15 or more than 21 members, after consultation with the American Medical Association and the Mental Hygiene Division of the U.S. Public Health Service. The committee would be appointed by the President.

The duty of the committee, states the Huddleston bill, would be "to advise and cooperate with the U.S.

Public Health Service (and particularly its Mental Hygiene division) in promoting education on alcoholism throughout the departments and agencies of the Federal government."

Also: ". . . to promote education on alcoholism throughout the several states, acting primarily through the state departments of health . . . to advise on the establishment of clinics for the care of alcoholics . . . to advise the departments and agencies of the Federal government on the establishment of facilities for the care of alcoholics at various stages of the disease and particularly to advise with respect to the different types of medical approaches which are required for rehabilitation at the different states.

Also: ". . . to advise educational bodies on medical matters connected with alcoholism and to provide material for inclusion in the syllabus of the various educational institutions . . . to provide advice, from a medical, educational, community and sociological point of view, regarding the care, treatment and prevention of alcoholism. Committee members would serve without monetary compensation but would be reimbursed for travel, subsistence and other necessary expenses incurred in the performance of their duties."

Annual Conferences thinking of using general board staff to speak when the annual report of their Board of Christian Social Concerns is given should make this request known immediately. The Rev. Robert Regan, Jr., Director of Organizational Activities will help coordinate these requests.

Resolution on churches' concern for people lacking life's necessities

(Adopted by the General Assembly of the National Council of Churches, Dec. 8, 1960)

Whereas at least five million people in the United States are dependent each month upon public assistance for the necessities of life,

Be it resolved:

That the churches be urged to work for availability of adequate public assistance for all needy people; the elimination of state and local residence requirements for public assistance; and the replacement of Federal aid for certain categories of people by a single program based solely upon need, and

That the Aid to Dependent Children program be modified immediately (1) to prevent discrimination against children because of the circumstances of their birth, and (2) to eliminate the requirement that employable fathers be absent as a condition of eligibility.

by *Roger Burgess*

The phrase "temperance and general welfare" will take on new meaning for Methodists in the months ahead.

Traditionally, "temperance" has been the world used to identify Methodism's education and action program on the problems of alcohol.

Now there is a Division of "Temperance and General Welfare" in Methodism's new General Board of Christian Social Concerns.

It carries a General Conference mandate to take the lead in developing a new church program, for a more comprehensive list of important social welfare concerns:

Alcohol problems, addiction to injurious habits such as use of tobacco and drugs, gambling, pornography, juvenile delinquency and crime, penal system and rehabilitation, mental health and medical care, problems of the aging, population and planned parenthood, traffic safety and capital punishment.

What should Methodists be doing about the population explosion? Should the church take a stand on issues related to our modern-day penal system? What contribution can local churches make to problems of the aging?

The church has developed comprehensive and successful answers to many of the problems of alcohol.

But the task of building policies, programs, recommendations and resources in the "new fields" is just beginning.

Concern readers can help by sending in suggestions, stories of successful projects, unusually good resources, expressions of concern for needs in your communities.

All will have a part in the development of a new program across Methodism.

Bishop hits distillery honor

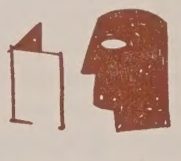
Bishop Richard C. Raines of the Indiana Area of The Methodist Church recently criticized the Indiana Society of Chicago for honoring a distillery as the Indiana industry of the year. The society honored the distillery at an annual meeting.

"I was amazed and saddened by this action," Bishop Raines said in a letter to the society's Chicago offices. "If a pharmaceutical concern had been honored for producing a drug to save human life, that would make sense. But why honor an industry whose products contribute to thousands of deaths on our highways and have increased the menace of every form of vice and crime among us?"

"Beyond the moral issue, even the taxes paid by distilleries reveal their business to be an economic parasite. For every tax dollar collected from alcoholic beverage, $5 must be spent in the vain attempt to salvage the wreckage it causes, in the law enforcement which it undermines, or in caring for its victims."

Bishop Raines said a business should be considered respectable and worthy of honor only if the contribution it makes to the general welfare outweighs the burden it creates for the community.

"Hoosier citizens should pay tribute to enterprises and organizations which undergird and promote public good and withhold respect to approval from those whose products undermine it," the bishop said.



Lotteries, Laws and Morals by Judge Francis Emmett Williams, Vantage Press, New York, 1958. Order from Service Department, The Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C. $5.

Lotteries, Laws and Morals is a battle-by-battle account of a shell-game war—a war of the lawless against the law. Judge Williams, a retired circuit judge of the Eighth Judicial Circuit of Missouri (which comprises the city of St. Louis), calls the situation "a moral midnight imposed at a commercial midnoon!"

Discussing the flood of contests and games of all varieties in the magazines and over the airways of America, the judge asks—are they lotteries and gambling devices, designed to trap and exploit the unwary public? And if not, then *what* are they?

No beer sponsors for inaugural TV

The three major television networks closed their doors to beer-company sponsoring of the inauguration of President Kennedy.

The networks said that a beer company would have nothing to do with the inaugural coverage in answer to a protest by the New York State Council of Churches, which said that it had heard reports that a beer company would be a sponsor.

The Council of Churches had sent a telegram to Kennedy objecting to any commercialization of the inaugural coverage but adding that "if sponsorship is imperative, extreme care in selection of sponsors is necessary."

Early in January the publicity director of the inaugural committee officially denied that beer sponsors would be allowed for inaugural coverage.

The major networks did have sponsors for coverage of the inaugural parade and ball but the inaugural committee reviewed the commercials.

PAMPHLETS

A Theology of Politics, by William H. Lazareth, and **The Problem of Nuclear Weapons,** by Kenneth W. Thompson, parts one and two of a study on "Politics and Armaments," published by the Board of Social Missions of the United Lutheran Church in America, 231 Madison Avenue, New York 16, N. Y., $.25 each.

Theology of Politics

Theologian William H. Lazareth sets forth an evangelical and biblical theology of politics, whose origins he finds chiefly in Paul and Luther. This position roots directly in the doctrine of God as both Ruler and Redeemer.

This duality (not dualism) the author traces down through its various stages: the "two ages" of Adam and Christ; "law and gospel," "justice and love;" the "two kingdoms," temporal and spiritual, and the "two classes," Christians and non-Christians.

The Christian must live in both worlds and kingdoms simultaneously. As human and sinful, he is under the law; but as Christian he is also obligated by the ethics of love. Thus, both a calculating love (justice) and a sacrificial love are involved in his response.

As citizen in a temporal kingdom, the Christian is called to bear arms justly on behalf of law and order in the civil community. But he must wage war "in the fear of God" that "all may be done in love."

To this reviewer, two ethics appear to stand forth quite distinctly. The Christian ethic is presented as inner and motivational—the Christian vocation or "calling" to personal piety in its fullest sense. The secular ethic is prudential, taking account of context and consequence. The path of action lies in prayerfully and sagaciously combining the two.

Nuclear Weapons Problem

In the second booklet, political scientist Kenneth W. Thompson carefully analyzes problems of military and national policy against the background of nuclear armaments.

The considerations he puts down cover data about which churchmen need to think far more candidly and realistically before making up their minds. Indeed, we can thank the author that he carefully maintains the attitude of realist and political scientist throughout. In fact, Thompson charges that much of the weakness of our national policy has stemmed jointly from shallow, immature American diplomacy and unreality among religionists.

The author argues for an adequate pluralistic weaponry, especially in intermediate levels. He thoughtfully weighs both sides of questions such as bomb testing and limited war. Under certain circumstances he believes we could survive the latter and that limited war possesses a degree of deterrent value. He then goes beyond military questions to raise broader issues of national security.

To this reviewer, the net result of the position taken in this study is to place options unqualifiedly in the hands of temporal authorities. The Christian's role is rationalized.

The issue in this duality of justice and love is which choice shall be made when the two cannot be harmonized into one path of action. For those of us to whom the Christian ethic is more than motivational; but is likewise methodologically and normatively instructive, action based on the right attitude is not enough. We claim a part in deciding what is the right action. Only thus does Christian witness find that independence and primacy to appraise the temporal powers. But where are such norms to be found—perhaps in some of the idealisms that Thompson sweeps out? *Daniel E. Taylor,* pastor, Rose Park Methodist church, Portland, Ore.

by *Herman Will, Jr.*

In our concern about the direction in foreign policy the new administration may take, let us not overlook the limiting effect that American public opinion will have on the President and his advisors.

We are troubled by the deep crisis in the United Nations and its need for more funds. What are *we* doing to see that our concern is reflected in congressional attitudes and that percentage limitations are lifted from U. S. contributions to UN programs?

We are troubled by the urgent needs of the underdeveloped countries and our inadequate national response. What are *we* doing to present the facts to our people and encourage their expressions of support to Congress for larger and longer term appropriations?

We are troubled by the difficulty our government has in developing a clear-cut disarmament policy amid differing counsel from various agencies and experts. What are *we* doing to create a vigorous will for peace and for the reaching of effective disarmament agreements?

To be sure, we are not specialists in these matters and cannot presume to propose detailed policies. But we are citizens in a democracy and Christians capable of making moral judgments.

The responsibility for what happens in our world does not rest solely on the Christians in it. None the less we who have accepted Jesus Christ as Lord and Saviour are certainly called to assume a much greater and more relevant role than we are yet playing on the stage of history.

City council of Oak Ridge supports equal public service

The Oak Ridge City Council, Oak Ridge, Tenn., on Nov. 17, 1960, adopted a resolution supporting equal service in places of public accommodation without discrimination because of race, color, religion, ancestry or national origin.

Councilman Washington Butler presented the resolution, and explained that it would not have the force of law, but would "set the example for the citizens to follow." The resolution was adopted by seven favorable votes with three abstentions.

In a comment after passage of the resolution, Butler said:

"Unjust discrimination in any area of community activity has strong moral implications. To eliminate such discrimination requires and demands sound moral leadership. Our city council has accepted the positive mandate of human relations leadership by guiding the community along a path it can be proud of, one congruent with its sacred values, through the passage of a resolution declaring the desirability for all persons to obtain equal public service regardless of considerations based on race, religion, ancestry or national origin."

The resolution stated:

Whereas, the population of the city of Oak Ridge is heterogeneous with respect to race, color, religion, ancestry and national origin, and that the peace, good order, security and welfare of the city requires good relations between all segments of the community; and

Whereas, the practice of discrimination because of race, color, religion, ancestry or national origin is a matter of municipal concern in that it undermines the foundations of a free democratic city; and

Whereas, the city council, in its meetings on April 7, 1960, encouraged all citizens to make each day an occasion for renewed dedication to friendly associations and democratic principles in their work, business and school activities, and throughout their daily lives; and

Whereas, in order to establish a common objective to which all citizens and places of public accommodation aspire;

Now, therefore, be it resolved . . . that it is desirable for all persons to obtain admission to and service in places of public accommodation without discrimination based on race, color, religion, ancestry or national origin.

. . . pamphlet . . .

This Crowded World, by Frederick Osborn, noted authority on population problems, published by the Public Affairs Committee, 22 East 38th Street, New York City, $.25 each.

Osborn points out that if the world's population continues to grow at present rates for the next 40 years, "the technical problems of supplying such vast numbers of people . . . in a world of diminishing resources will become at some point insurmountable. This is the climate in which aggression and war develop."

This Crowded World is the 306th in the Public Affairs Pamphlet series now in its 25th year.

The rapid rise in the world's population is "due to man's increasing control over death," Osborn points out, and says: "A world-wide reduction of births would seem to be the only means of preventing disaster."

Good faith seen as Knoxville closes two-room school

In a move viewed by human relations leaders as demonstrating its good faith, the Knoxville, Tenn., Board of Education has voted to discontinue the 50 pupil New Hope Elementary School now being operated for Negro children in northeast Knoxville. The school will be closed after this school year and the children transferred to other schools.

The first and second grades at New Hope will be integrated with Belle Morris in September, 1961, and each succeeding year thereafter, an additional grade will be integrated until the entire school is absorbed. Pupils who live south of the Southern Railroad tracks and now attend New Hope, will attend Park City-Lowery.

School Superintendent Johnston said that pupils who do not attend Belle Morris and Park City-Lowery probably will be transported by bus, at the board's expense, to Green Elementary School, which is a larger Negro school.

Because of the small number of students in the New Hope School, Johnston said that it "becomes almost prohibitive to have a well-rounded educational program there," and that the pupils would have better educational facilities in a larger school.

New Hope, a two-room, two-teacher school is the only small Negro school operated by the city. Knox county operates five one-room schools and three two-room schools for Negroes, nearly all of which house grades one through eight.

Chicago authorities indict 52 for obscenity

The Postal Inspector in charge and the U. S. Attorney, both of Chicago, jointly announced on Jan. 16 the return before the Federal Court at Chicago, of an indictment charging 39 persons with conspiracy to mail obscene matter and additional indictments charging 13 persons with the substantive offense of sending obscene matter through the U. S. mails.

The return of the indictments by the Federal Grand Jury culminates an intensive six-month investigation by postal inspectors and the Federal Grand Jury of the Adonis Male club and the International Body Culture association, who solicited members exclusively by means of free advertising in the male magazines (physique-muscle display type) *Vim* and *Gym*.

Postal inspectors Raymond J. Dunne, James P. Kelley and Seymour Herold supervised the investigation conducted by the postal authorities.

Part of campaign

This investigation is part of the vigorous campaign launched by former Postmaster General Arthur E. Summerfield to eliminate obscenity from the mails. Postal authorities have repeatedly said that the biggest increase in obscenity has occurred in the field of correspondence between males with deviate tendencies.

The investigation originated with the response by wives and mothers to the request of Postmaster General Summerfield that envelopes bearing cancelled postage stamps and carrying obscene material be retained and the matter be reported to the Post Office Department.

The "pen pal" clubs were operated by Nirvana Walters, the wife of the

magazines' editor and her husband, Jack Walters, who undertook to furnish members monthly with the name of a correspondent with whom they could exchange letters and pictures for a membership fee of $5.

Mailed obscenity

Correspondence by members between themselves, with the magazines and with the clubs contained obscene matters.

The Adonis Male club had approximately 750 members. The club files indicate 65 are educators and 77 are students. Those remaining come from the professions, the arts, business and government employees.

The defendants live in 24 states and Canada and range in age from 18 to 57 years. The conspiracy centered in the Chicago area, where the magazines were financed, published and distributed, and where the "pen pal" clubs operated.

This is considered one of the largest groups ever prosecuted under the statutes involved. Upon conviction each of the defendants could be sentenced to the custody of the Attorney General for a term of five years and fined $5,000.

PEACE TOUR ANNOUNCED

The Division of Peace and World Order announces that Bishop and Mrs. Kenneth W. Copeland will serve as co-leaders with Herman Will for the 1961 Churchmen's Study Tour to Western Europe and the Soviet Union.

The tour will be prefaced by a day of briefings in New York on July 17, will leave by BOAC jet economy class on July 18, and will continue through the World Methodist Council sessions at Oslo, Norway, returning to New York Aug. 26.

The itinerary includes London, Geneva, Berlin, Warsaw, Kiev, Moscow, Leningrad, Helsinki, Stockholm and Oslo.

The tour fee is $1,725 for this Pilgrimage Associates Tour operated by the American Express company. Christian Social Concerns leaders are especially encouraged to enroll. Tour folders and applications can be secured from Herman Will, 740 Rush Street, Chicago 11, Ill.

Concern, 100 Maryland Avenue, Northeast, Washington 2, D. C. Use this blank to send subscriptions. Include your own. Enclose a check for $3 for each subscription. Each person will receive *Concern* for one year (24 issues).

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